THE LILY.

DEVOTED TO THE INTERESTS OF WOMAN.

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THE LILY.

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All communications designed for the paper or on business, to be addressed to

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Corresponding Editor.

For the Lily.

A DREAM.

"I had a dream which was not all a dream:"
The clear sun was shining, and all the stars
Did wander, brightening in the eternal space,
Radiant and pauseless, and the lovely earth
Swung light and trembling in the moon-lit air;
Morn came and went—and came and brought no night,
And men undid their father's work, in these
The day's of God's millenium—and souls
Were warmed with unselfish songs of praise
That *women* was *now* free. And then I saw
The laws of ages 'gainst *equality*.
The statutes all, and constitutions false,
Were burnt as heresies. And oh! the shouts
When lawyers gathered round the blazing pile,
And on their faces *once* an *honest* look.
Happy now all that dwelt upon the earth,
For woman's worth was fully recognized.
A serene joy was all the world contained.
Forests bloomed with flowers—hour by hour
They grew and blossomed—and their massive trunks
Expanded with new life—and all was bright.
The brows of men illumed with sweet joy,
Wore a heavenly aspect—not fitful,
But serene and fixed. Some knelt awhile
And breathed an humble prayer. Some laid
Their heads upon their sister's laps and smiled;
And others hurried to and fro, and fed
The smoking fire with widow's wrongs; then gazed
With earnest thankfulness on the bright sky—
Heaven of a new world; and then again,
With songs of joy cast themselves down to dust,
And praised God that justice to woman
Had at length been shown. The birds sang with joy,
And familiarly did hover near to man,
And flap their wings in praise. The blackest slave
Came free and welcome, and masters, penitent,
Heaped upon the burning pile slavery's chains.
And wars of olden times was now no more,
Nor pestilence nor famine—all was peace.
Neither for food did man slay bird or kine,
But lived true to the laws immutable
In nature, on her most nutritions fruits
And ever living springs. No meal was stain'd
With blood—and all sate lovingly around,
Discoursing of their happiness. Bright world!
No hate was there—all earth lived but one thought,
And that was EQUALITY and FREEDOM,
Unfettered and untrameled; and the joys
Of approving conscience, filled men's souls.
Men lived with lengthened age, and women,
Now her natural state regained. Not now
The taunt of olden time, "the weaker one,"
But strong, enduring, side by side with man,
Co-equal worker in the field of love.
The world was full; nature all progressed;
Seasons, trees, flowers, and men and women
All being perfected in a new life.
The rivers, lakes and oceans all with joy
Were gently stirred within their silent depths.
Ships manned by progress boldly brav'd the sea,
And ne'er was wrecked---the winds were powerless
Against man's deep invention, and the waves
Did fall and rise at man's bidding. The moon,
Their mistress, her mysteries had revealed;
The sun and stars were now familiar things!
Comets, meteors, and phenomena all
Were rightly understood. The laws of life
And health ne'er were violated—and pain,
A strange, traditionary word, undefined.
Such was the world I saw in dreamy sleep,
When slavery's heavy chains were broken,
And all humanity acknowledged FREE.

MARITA.

For the Lily.

WOMAN'S WHONGS--No. 3.

The right to property, to her own person, to her children, and to her earnings, are the main features under consideration. These are the subjects of which woman stands agrieved, and which are controlled by civil law in which she is not represented. None but the most bigoted or willful will assume the position that woman enjoys an equality of rights with man in her domestic relations. Great injustice exists in the enacting and administration of laws bearing upon this subject, or else the Declaration of Independence contained a fundamental error, which has for seventy-eight years been overlooked, namely "that all men are created equal, and endowed with certain inalienable rights." I may be mistaken on this point, but I have been taught that this term men, included both men and women; if it does not, will some wise metaphysician, versed in the science of language, give us some light upon the subject. Many have undertaken to tell woman her true position, and in what way she can exert her influence for the best good of mankind, but my opinion is, that the time is near at hand, when she must *mark out her own position*, and arouse her hitherto dormant energies to adorn that sphere with the genuine graces with which her Creator has endowed her; in order to accomplish which, every shackle must be broken, for the slave can never mirror forth his manhood.

No; arguments are not needed to prove the degraded position in which woman is placed on the death of her husband. Fine spun theories are of no avail when abundant evidence of existing realities are all about us. Go to the homes of the widows and enquire, and there you will learn that the property they have toiled long years to acquire, is neither subject to their enjoyment or disposal. But yesterday a case came to my knowledge. The husband on his death bed made a will, heping to provide his wife against all difficulties, but owing to some little discrepancies the property was thrown into the hands of administrators (what business had they with her property?) who when she lent a neighbor a farming utensil was told to be careful, she had no right to take such a liberty, it was his property. Oh, said she, you can judge of my feelings when my chests and drawers were exposed to their view, and I was counted out the widow's portion—so many knives and forks, cups and plates, &c. Said she, I have toiled early and late equally with my husband to accumulate what we had, and I could have settled up the business, and saved to myself and children seneral hundred dollars expense which they are now making.

This brings to my mind a recent conversation with a gentleman on this subject. He was a very pompous man, both in form and word, and withal very wealthy—engaged in extensive business transactions in various States—of course well informed on the leading topics of the day, and especially had given much attention to the subject of Woman's Rights. He said he had the best wife in the world—(I presume he meant one of the best) —*she had all the rights she wanted*—she stayed at home and minded her own business. He was a wild, roving fellow, when he married her—without means—she was close, economical and industrious They had now lived together upwards of twenty years, and had succeeded in accumulating a large fortune. They had just completed a splendid mansion and were surrounded by all the luxuries that money could procure.

Well, sir, you say you have given much attention to this subject; you are a gentleman of mature experience—you attribute, in a great measure, your abundance of wealth to your wife's carefulness and industry, as you are almost constantly traveling, subject to accident by sea or by land, what provision have you made for your wife in case of your death?

Oh, said he, with great satisfaction, I have taken all that into consideration, feeling that it was just to her. I have for three years past kept a lease upon my life for ten thousand dollars secured to her.

Well, really, sir, you have done very well; but are there no ifs in the matter? Is it hers to hold and dispose of as her judgment dictates?

A little close questioning brought out this admission—*It is hers to control, so long as she remains my widow.*

Justice and merey are clothed in sackcloth, while impudence raises it brazen head, declaring that the wife has an equality of rights with the husband.

As I have before stated, recent enactments in this State have ameliorated somewhat the condiwomen in the State of New York, this brings no healing balm. They are still subject to the former enactments, as much as though they were yet in force. How husbands having the well being of their wives and children at heart, can rest satisfied with this condition of things, I am unable to explain.

Now, where is woman to find redress for these wrongs, if her claims are disregarded by those who profess to be her representatives—if her petitions and entreaties are met with contumely and scorn, what is her alternative? I contend that the

tion of woman. True, she can hold property, of which she is or may come in possession, with certain limitations, but to the majority of married higher law of *rights* entitles woman to an equal voice in the enaction of laws controlling all the social and domestic relations of life, and empowers her to sit in judgment in all criminal cases of her own sex. On the very fact of the existence of a wrong, is based the idea of redress, and the right to labor in that way which is most likely to effect the object.

Now if the ballot-box is the only means of redemption, then to that unshrinking must she go. But, says one, I would not like to have my wife or daughter go to the polls. Neither should I, my dear sir, to such polls as you assist to create and sustain. Neither do I want my husband and son to engage in such low, debasing intrigues as you political aspirants do. I wonder not you think it is no place for woman, but I do wonder that men having any consistent principles of truth and justice, can contend that women are not capable of understanding political subjects—*that it is not in their sphere* to inform themselves, or be informed in regard to the laws of their State or neighborhood, and then allow an ignorant, drunken sot, scarcely one degree above the brutes, to come to the polls on election day and deposit a vote in the ballot box. The acts of political demagogues are too bare faced to be denied. The wire pulling, the secret conclaves, buying of political influence, &c.

Well, I am not posted in these matters, so I wont say anything, but I know they exist, and I believe it is an acknowledged fact that the generality of men cast their vote for party, regardless of principle or right. Yes, good Christian men, prominent church members, and men bound by their most sacred honor, to promote the cause of temperance, truth and purity, will give their influence, spend time and money freely—send out their teams to bring in every poor deformed image of humanity—the palsied and the maimed, to assist in making laws to govern a free and intelligent people! And this class of men talk wondrous wise of woman's sphere, and delegate her rights and duties. Were woman's influence to surround those polls, the obscenity and filth which now degrades and contaminates the souls of our husbands, would in a great measure be overcome.

Really, after all, I do not see the startling impropriety of woman's mingling with man in the making of laws and administration of justice, more than in the church, (and you love to have her influence there, do you not? though should she give an appointment to lecture on any moral question, you would vent your pious indignation in language unbecoming either the gentleman or the christian,) the Lecture Hall, at a Fourth of July celebration, in the theater, concert, circus, nigger shows, or even in stores and groceries, where she is often necessarily compelled to unpleasant contact. Pshaw! gentlemen, such twaddle about woman's *sphere* is one of your own monstrosities, which will disappear as your mental illumination increases. Let woman, and man, too, labor in whatever sphere they are capacited to do good—each striving to elevate their own character, and exert a healthful and benoficial influence on the rising generation. L. E. B. M. B.

Dansville, N. Y., June 1855.

For the Lily.

Do not Blindly Worship that Imperious Master, Fashion.

I wonder who that lady is, holding up that rich silk skirt of hers, as if to keep it from dragging quite so much in the mud, mentally asked a looker on. Are you sure that she *is* a lady? Methinks she cannot have the one great characteristic of one, that is *neatness*, or surely she would not let her dress come within such close contact with the mud and filth of the street, when by a little shortening of the same, it might be easily prevented.—Nor can she have that other requisite, namely, economy. How many dollars, think you, are thrown away for the purchasing of cloth to sweep the mud and dirt from our streets? Enough to make many a lone widow's heart glad, and to give bread to many a poor orphan child.

There are thousands all around us, who claim the title of ladies, that by improper dressing, shorten their days, and by extravagance put out their *own* kitchen fires. Physiology is truly a useful and beautiful science; but these ladies laugh at its laws—they yield their homage to one who has become to them a higher law-giver, and before whom, like heathen worshippers, they will fall, and blindly worship.

This imperious master is Fashion—it dictates only for the eyes of others; therefore, its followers never stop to ask is it healthy? is it convenient? can I afford it? Enough for them that it is the FASHION. Did the mind derive its vigor and life from the cut and quality of our garments, this blind adoration to outward adornings would seem pardonable; but how contemptible does it appear when we know a love for an unmeaning and useless display is the cause of it all—yet this vain, unmeaning, useless display floats in our streets, parades in our churches, and glares upon us from our literature; our Magazines and monthlies, come laden with it. Most truly, vanity has many followers.

Look, gentle reader, with me in yonder village cemetery. See the white marble slabs raised above the green mounds. Who of the many, among the silent dead, could they speak, would tell us of days cut short by adherence to murderous customs. Ah! lady, be wise—do not destroy thy health, and as a consequence happiness, and all for which life is desirable, (for what is life without health?) for a useless and unmeaning display. Do not allow your apparel to become as brooms to sweep the mud and filth from our streets, nor restrain the natural and healthy play of the lungs by hateful compressions, or allow any of your physical powers to be shorn of their beauty and health for the *deformities* that fashion prescribes.

Montezuma, N. Y. L. A. MACK.

For the Lily.

CIDER AS A BEVERAGE.

Are we not cautioned by the wise not to look on the wine when it is red, when it giveth its color in the cup, when it moveth itself aright, because at the last it biteth like a serpent and stingeth like an adder." We have thought that cider as a beverage was equally enticing and deceitful; and perhaps more so, because less suspicious; and has, perhaps, handed over more victims fitted to the ravages of the fell destroyer, than wine.

We well remember when the pioneer settlers of Canandaigua, N. Y., after years of hard toil, began to reap the fruit of their honest labor, in the luxuries of life—with orchards blooming in native beauty, and laden with rich fruit. Now and then a cider mill, was erected, to grind, and press out the delicious juice of the apple, and many cellars were stored with a fair portion for home consumption, and the rest for sale for the consumption of others. It not only rivaled, but became a substitute for the pure and sparkling water, being called for whenever the toiling workman visited the house to relieve his exertions, and take his luncheon, well seasoned with rep pepper or ginger. And the dinner table of able farmers was not considered furnished without the large pitcher full of the precious juice. And when it became so full of strength and acidity as to be disagreeable to the younger members of the family, the older ones still thought it pleasant; and thus they went from their table at least partially intoxicated. Surely, had they known the many good and appropriate uses of the apple, aside from making it into cider, they need not thus had "their table become a snare and a trap and a stumbling block unto them." But such it proved to many of them in the course of time, to our knowledge. They were known to become drunkards on cider, and when it no longer contained alcohol sufficient to allay the thirst, a resort was made to something stronger, and the unwary victims soon filled the graves of drunkards. ELLEN STEWART.

Copley, O.

☞ Whence comes the phrase, "Roland for an Oliver?"

The expression signifies giving an equivalent.—Roland and Oliver were two knights, famous in romance. The wonderful achievments of the one could only be equalled by those of the other.—Hence the phrase "Roland for an Oliver."

For the Lily.

Law of Descent.

MRS. BIRDSALL—From the tone of the editorial remarks in the Lily of May 1st, on the Law of Descent, I presume that the writer must have mistaken the spirit and intention with which the communication on that subject was written.

The Law of Descent in Indiana underwent a radical change in the year 1852. That change was a movement in the right direction; it was in amelioration of woman's condition. But there is no one who believes more sincerely than "Yelverton," that the present Law of Descent still does manifest injustice to woman.

I thought the way was fairly opened in the Lily to spread that law, as it is, before your numerous readers, and attempted to do so as briefly as possible, mentioning what some persons might think *good* in the law, and at the same time showing that it was very *defective*, and wholly failed to do equal and exact justice; and that it appealed, as you are pleased to term it, to the "low and vicious" to contrive to outlive their husbands; and also, that in order for woman to secure her just rights, she is compelled to resort to that "common disturber of the peace of families"—a marriage contract—and our law is insufficient to protect her interests in many cases without this resort; and for this, you seem to think that I want salvation upon my own terms. All I have to say about that is this, if my salvation depended upon the same tenure, as that by which the women of this country have their rights secured to them, then in that case, I should most decidedly prefer making a contract beforehand, and be "very punctilious" about it at that.

I prepared the communication which I before sent, with the hope that a publication of the main features in your paper, would elicit the thoughts and suggestions of others, as to the changes desired in the law; for I think there is more difficulty in drafting a law on this subject, that will do equal and exact justice to all, than on any other that comes before our judicial tribunals. And if woman will write and print, and lecture on this subject, as she has done on temperance, she may gain full justice. YELVERTON.

May 28th, 1855.

For the Lily.

A Voice from Maryland.

MRS. M. B. BIRDSALL: "With much pleasure, I send you another subscriber from this office. Devoted, as your Lily is, to the "Interests of Women," and containing so many good things for so small a subscription, I presume there are many subscribers in every part of the country where it is known. No editor always succeeds in pleasing his patrons. Why, then, should we not encourage, as far as we can, every paper *devoted to the interests of woman*, however we may differ sometimes as to the editor's idea of the true position a woman—or some women—should occupy.

I would always aid to patronize and elevate every enterprising woman whose social position imposes more labor and less remuneration, if she would be honorably independent.

Could not the dry goods business be conducted altogether by females? Tailoring, too, as well as mantua making. Let no mock modesty prevent a virtuous girl from engaging in any business by which she can secure her independence."

For the Lily.

A Word from Dayton.

I hear but little said on the subject of "Woman's Rights," but I need not go out of my own door-yard to know of Woman's wrongs. I often hear a neighbor of mine, a man of ungovernable passions, abusing his wife, as far as profane language and threats of violence in the way of kicking her out of the house, throwing dishes and articles of furniture at her, can go towards abusing her. They have one child, and were it not for this, she would leave him, and get her living by her needle, free from his continual complaints and insulting language. But, alas! she knows the law would, in case of separation, give the child to his brutal father; and for this reason she suffers on.

I am always glad to see the Lily.

HANNAH C. LONGSTRETH.

THE PRINTER GIRLS.

Lily.

BY LAURA.

"Pshaw, Frank, are you crazy? Just to think of going to invite her to your party. What will people say?"

I don't know nor do I care much, but one thing I know, if she is not invited I shall have nothing to do with it. My mother always taught me to respect moral worth, rather more than vain accomplishments."

The above conversation took place the evening before a party which Frances Malcom gave her friends. And she did come, the scorned Rebecca, and most heartily did Frances welcome her to the social gathering.

Frances Malcom was the only daughter of wealthy parents, who with her two brothers received every advantage of education that their position enabled them to bestow.

Jemima Lamotte was of French origin, she had always lived in affluence in a populous city. She had a queenly air and stately step, and with all was quite a haughty coquette. Rebecca Collins was the daughter of poor but honorable parents. Her only fortune was good intellectual endowments, and a good, noble and generous heart. Obliged at an early age to seek a livelihood, she chose the art preservative of all arts, printing. A gentleman in the city in which she resided had opened his office to girls, and several besides Rebecca availed themselves of the opportunity to learn that useful and interesting business.

Thus time passed on, and notwithstanding the difference in the social condition of Francis and Rebecca, they were very dear friends. Every Saturday night found them reading and talking in Francis' room. Rebecca was progressing in her apprenticeship, when Mr. Malcom failed in business, and soon afterwards died. Mrs. Malcom was almost heart-broken; her situation was more pitiable from the aimless life she had lived, she found herself and daughter almost without property, and what was worse, no knowledge of the means to acquire it.

They removed to Cincinnati, hoping to obtain assistance from their relatives, but in this they failed. When they had nearly exhausted their resources, in attempting to secure employment, Frances returned one evening from one of those fruitless errands, and found that her mother had been suddenly taken ill, she had borne trial and want until her powers gave way. The physician pronounced her disease inflammation of the brain. During her illness she seemed at one time better, and Francis being very weary, fell into a profound sleep, but was aroused by her mother, who feebly asked for a drink of water. As she handed it to her she noticed that she looked very pale. "Daughter," said she, "I am dying."

Frances was very much alarmed, and hastily aroused a neighbor to go for the doctor, but she soon saw all was over.

"Frances," murmured the dying woman, "take good care of yourself, be a good girl, be careful of your associates, though you have nothing but a good name to depend upon, you will find friends." Here her voice failed, she faintly whispered "farewell," and expired.

As soon as Frances could compose herself sufficiently, she with her own hands prepared the corpse of her dearly loved mother for the grave. As the clods of the valley covered the form of her mother from her view she felt indeed that she was alone.

Sad and dejected she sought her room, and with feelings better felt than described, she walked the floor until the sun rose.

"Something must be done, certainly," and she knew not what. After some time spent in reflection, she disposed of what little furniture they had left at a low rate, and paid her rent. The small sum she had left when she had settled all demands, was sood gone. She could not get employment, and did not know how to work, even if she had found any to do.

She was in despair, and for three days she gained a meagre subsistence by begging. Feeling wretched and degraded, at the end of the third day she sank on the steps of an elegant mansion. She thought of her past life—alas! that it should have been thus—her former associates, and among them she thought of Rebecca, and wondered what had become of her. Oh, that I had learned some trade when I was young, and I never need have come to this pass.

But let us leave her and see if we can find Rebecca. When we last left her, three years ago, she was yet an apprentice in the printing office. At the expiration of her time she went to Cincinnati, where she was then earning journeyman's wages, and laying up for herself a comfortable income.

One day when she was returning with cheerful step from her daily labor, in her reveries comparing her own independent situation with some of those she had known in her former years, and scarcely knowing what she was doing, she exclaimed, "I wonder what has become of Frances Malcom?"

Frances, as before said, was sitting on the steps, and heard the exclamation. She sprang to her feet and said, "Here am I; who calls me?"

"Good heavens, Frank, is this you? How came you here?" and the two were soon in each other's arms.

Frances had a proud spirit, and did not like to be dependent on her friends, but after some persuasion, she agreed to accompany her home. After walking a few squares in silence, each busy with her own thoughts, they reached her boarding house. Rebecca presented her friend to the lady of the house, and they retired to her room. When the tea bell rang, she brought a tray to her room, and the two friends took supper alone. After all was removed, Frances gave her friend a history of her misfortunes, and asked if she knew anything she could do. Rebecca encouraged her to rest a few days.

The next morning she felt much refreshed, and the two girls, aided by the landlady, went out shopping, and a simple wardrobe was soon procured for Frances.

The next week she obtained a situation in the same office with Rebecca, whose industry and tact in business secured the favor of her employer, and she was soon promoted to the station of foreman in the office.

After a lapse of five years they purchased a printing establishment, and are now carrying on good business in one of our large cities.

Meanwhile Jemima had experienced a reverse of fortune which operated favorably on her mind, and she is now an apprentice in the establishment of Rebecca and Francis.

WOMAN'S SPHERE.—We would have arbitrary barriers thrown down. We would have every path laid open to woman as freely as to man.—Were this done, and a slight temporary fermentation allowed to subside, we should see crystalizations more pure and of various beauty. We believe the divine energy would pervade nature to a degree unknown in the history of former ages, and that no discordant collision, but a ravishing harmony of the spheres, would ensue. * * As the friend of the negro assumes that one man cannot by right hold another in bondage, so should the friend of Woman assume that Man cannot by right lay even well-meant restrictions on Woman. If the negro be a soul, if the woman be a soul, appareled in flesh, to one Master only are they accountable. There is but one law for souls; and, if there is to be an interpreter of it, he must come not as man, or son of man, but as son of God.—*Margaret Fuller Osali.*

TO CURE A FELON.—A felon generally appears on the end of the finger or thumbs; it is extremely painful for weeks and sometimes months, and, in most cases cripples or difigures the finger or thumb that falls a victim to it. But it can be easily cured if attended to in time. As soon as the pain is felt, take the white skin of an egg, which is found inside the shell, put it round the end of the finger or thumb affected, keep it there until the pain subsides. As soon as the skin becomes dry it will be very painful, and likely to continue for half an hour or more, but be not alarmed. If it grows painful, bear it, it will be of short duration compared to what the disease would.—A cure will be certain.—Exchange.

From the Danville Herald.

AMONG "MY GRAVES."

To-day I have stood by the graves of the loved and the lovely. Come with me and I will point out the resting place of my kindred for my heart is sad and lonely. This old grey stone speaks in silent language of the departure of a Mother—cherished word! whose love and care I have never realized. Winters' chilling frosts, and summers' scorching suns have nearly obliterated the record. So too have the sorrows of earth cast their shadows o'er my brow, sapping the fountain streams of deep affection in which I was wont to indulge.—But thus I read, "Died at the age of 22.

Her race was short,
Her rest is sweet;
Her views divine,
Her bliss complete."

Consoling reflection that the loss to me was her eternal gain.

But pause not here, for to my right is a newly raised mound, with no mark to tell its history to the passer by. But for me there needs no emblem. For memory is playing at my heart-strings and arraying before me endearing associations—the cheerful kindly greeting, and hours of happiness and dear delight. Oh! chide not, for bitter tears must flow. For the loving smile, the pleasant voice, and the kindly beaming eye of a dearly loved Father, are closed on me forever. Forever; did I say? forgive the impious thought. We shall meet again.

Tread softly now and tenderly, as you place your hand upon this little delicate bit of marble, and pluck not those violets so freely, but listen while I read. "*Jimmy.* God gave, He took, He will restore, He doeth all things well." Ah! the casket lies here of a delicate bud, once fondly cherished in my bosom, and the flowers you have plucked from the grave, are emblems of his innocence and beauty.

One is not here. But distant far, o'er hill and dale in a secluded spot, I see a mound o'er which the long grass waves, covering a heart which once beat all responsive to mine own. "Ask me not—ask me not, but pass on by my side."

Let us ascend this gentle slope and walk among the graves of strangers. The aged and the youth—the wise and the beautiful have all been laid in this quiet retreat. But behold; nay, start not back, though the pulse quickens, and the heart beats are faster. What is it that now meets the gaze, and stirs thus the spirit? 'Tis the life like features—the almost glowing, breathing form, impressed upon the marble of a cherished friend.—The record says, "Departed this life May 27, 1854." And can it be, that he, who but a few short months before, had given me the parting hand in health and joyousness, had soon passed away? How forcibly comes to me his last words. "*If I live I shall visit you soon.*" And this is the meeting.—But now the sympathies of my woman's heart are awakened, for in yonder lonely mansion I know there dwells a widowed wife with the grief of bereavement on her cheek and two lovely orphans clinging to her for protection. And well too, do I know that those only who have passed through afflictions of like nature, can trace through the avenues of the human heart the unutterable anguish, or skillfully administer the balm of consolation.

L. E. B. M. B.

Honeoye Falls, May 13, 1855.

STARCHING SHIRTS.—I have been in the habit for several years, of making and using a great deal of starch, and therefore feel as if I *ought* to know something about the best way of preparing it. For six shirts I take four table spoonfuls of flour, mix it in a sufficient quantity of cold water to make a smooth paste; then put in one large spoonful of salt, and add one pint of boiling water. This makes the shirts much more glossy than anothing I have ever tried. The starch should boil for five minutes, then strain it, and let it become *nearly* cold, and rub it on the bosoms, wristbands and collars with the hand. After shirts are perfectly dry they should be well sprinkled, but never allowed to remain longer than *two* hours before they are ironed, as they will blister, and not be as stiff as they otherwise would.—*Dol. Newspaper.*

THE LILY.

RICHMOND, IND., JUNE 15, 1855.

TO CORRESPONDENTS.

Many thanks to some diligent friends of ours who seem to remember us in downright earnest. Jane Whiteside of Wisconsin, for eighteen subscribers, and corresponding remittance; Sarah J. Burger of Cleveland, for twenty one; F. Alonzo Burger, for sixteen; Emi B. Swank for clubs at different times. This lady is now on a professional tour through Indiana. We trust that her lectures on Anatomy and Physiology will be well attended, and that she may meet every where with a welcome and kindly cheer.

Laura A. Mack; your kind missives are always fraught with a gentle spirit that calls up love, and ministers to our heart needs; and that tiny but very redolent boquet, upon the Editors table, seems to bring us a breath from Eden. We send back to you upon the return wave of thought, thanks and good wishes.

N. M. Sheldon of Wisconsin—your letter bearing date June 5th, containing order and remittance for two copies of The Lily, come to hand June 11th. By it we learn that some six weeks since you mailed to us a letter containing three dollars. This we have not received. It possibly may yet come to hand. Please forward us another copy of names that we can send papers.

The Law of Descent.

Our correspondent upon this subject thinks we did not rightly apprehend the intention of the article in our first of May No. We think tha only difficulty, was in the writer's mistaking the spirit of the editorial article in the same number. "Yelverton's" synopsis of the law, showing that an advance step had been taken and the "widow's dower" plan abolished, an also that the law as it now stands, is defective and inadequate to the dispensation of justice, was appropriate and very acceptable to us.

We, in further remarks upon the same subject, endeavored to show that our laws must *necessarily* be defective, and fall very far short of administering justice, so long as their base was injustice, so long as the power of a monarch is taken by one half of the recipients, over the other, thus laying the fierce instigators of interest and ambition by the side of power, in man's possession. We repeat that these laws never can be truly right until the will and interest of both sexes are represented in their formation: until woman is in untrammelled possession of the right of suffrage.

The effecting of this must be a gradual work, therefore we hail with pleasure agitation of all matters tending to it, knowing that the right and the only way of effecting a thorough and radicalchange is by bringing the subject before the public mind in such a manner as to elicit a just and temperate investigation In the discussion of any branch of this subject we are rarely met by any, but unprincipled denunciation and determined misrepresentations, therefore we valued highly Yelverton's generous and kindly exposition of the law of Descent, and certainly hadno intention of accusing of a desire to elect salvatory means, any farther, than that the phrase "don't blame the men" indicates generally, a conscientious feeling of nicety as to how the subject snould be approached.

The Ladies' Temperance Wreath

Has been removed from Connersville to Indianapolis. We take pleasure in recomending this tasteful semi-monthly to our readers. It is mainly devoted to Temperance, but has an excellent variety for the general reader. Terms, one dollar per year. Ten copies to one address, $9. Twenty-two copies to one address, $20. Address Mrs. L. Brownlee, Southport, Marion Co. Ind. or M. Louisa Chitwood, Mt. Carmel, Ind. Both of the Editors are fine writers.

ERRATA.—In the article "Starry Heavens," in our last number, occur some sad mistakes.

"L. Gallileo," should read Galileo. A paragraph in the close reads: "So says astronomy, and astronomy would be to us as silent as the night, to which our vision study the heavens with its glory." It should read: "Which, to our vision, studs the heavens with its glory, were it not for man's mental nature," &c.

A Change.

Mrs. C. I. H. Nichols formerly edited a paper at Brattleboro, Vermont, one of the most beautiful villages in New England. Now the editor of the *Kansas Tribune* writes as follows in regard to a visit he recently made to her cabin in that territory:

"We called upon and dined with our correspondent, Mrs. Nichols, found her, her three boys, husband and three others in a cabin 13 by 18 feet, without any chambers. They however have added the luxury of a pucheon floor. Our dinner was spread upon the lids of three trunks, around which we gathered with our benches or stools, and partook of the repast with all the aristocratic feelings common to this western world. After dinner Mr. Nichols mounted his large bay, with Mrs. N. on behind, and in company with them and another friend, we crossed the country for two miles, to Esq. Hackett's."

In a letter in the same paper, Mrs. Nichols says:

"It is strange how little we find to do in our new home, of the labor daily exacted by the condition inseperable from life in older homes; and yet there is enough to be done to employ all our time and energies. A single room, 15 by 18 feet, serving as kitchen, parlor and sleeping room, simplifies housekeeping wonderfully. The *chamber work* is soon done, *parlors* soon dusted, (whew! how the wind does blow in the dust!) and the table is soon cleared (not a morsel is allowed to be left, for we have no dishes for extra bits). The toilet is exceedingly simply and soon made, for our mirror is yet with our freight at Kansas, waiting the team that is to go for it."

This is a great change from the old settled banks of the Connecticut, and the comfortable editorial office of the "Windham County Democrat;" but Mrs. Nichols is a true woman, and has sons who are young and energetic; and who will be free in Kansas or anywhere else.

☞ Do good with that thou hast, or it will do thee no good but evil.

Origin of the "Parody on Fanny Fern's Woman's Rights Song."

This should have been given in our last number, but was overlooked. At the close of the fall term of the male and female Academy at Mount Carroll, a committee of four ladies and four gentlemen were in attendance whose business it was to question, comment, criticise and arrange during the closing exercises by the pupils. A member of the committee, a Presbyterian clergyman, was in ecstacies over Fanny Fern's Woman's Rights song and would have it sung by Miss ——— one of the pupils, who is a charming singer and pianist. The song was received with uproarious applause, and the Clergyman took the liberty to announce that it would be repeated on the following evening. Bright and early the singing beauty presented herself at Mrs. Frohock's door requesting her as one of the committee to at least make some of the song as she utterly detested the sentiments. In two hours the parody was ready, and when the Reverend gentleman called for his favorite he was treated to the sequel. He, however, received with applause, and it was so generally, well received, that the young lady always since declares against singing the original without the parody.

☞ The following is a short extract from the private letter of a lady who evidently thinks it is a good thing to be diligent in well-doing:

"I keep myself every day employed at the office of Messrs. Brainerd & Burridy, in the Art of drawing and wood engraving. I have been thus engaged for nearly two years, and think it a very agreeable business. I shall leave it this summer, only in the hope of obtaining a situation as teacher of plane and perspective drawing, in the public and perhaps private schools of some the western towns which I have in view. This change I am desirous of making, as it would require much less of my time, leaving me time to devote to study. I feel that it is only through strong mental as well as moral discipline, that one can hope to gather sufficint strength, fearlessly to engage in the righteous conflict which must ever be carried on between truth and error, justice and injustice."

Cleveland, Ohio.

☞ We have been looking out for a word from the N. Y. Woman's State Temperance Convention, and find the following in the Amsterdam Recorder:

The Womnn's State State Temperance Convention met at Auburn on Wednesday last. Mrs. Mary C. Vaughan was elected President, and Mrs. H. A. Albro Secretary. The proceedings are said to be animated and harmonious.

☞ The Prohibitory Liquor Law passed by the Illinois Legislature last winter, has recently been voted upon by the people and rejected by a considerable majority.

DEATH.—Death should not be brooded over as a calamity. Nature, (as I began with showing,) has no recognition of it as such. My own instinctive feeling towards it, in the approaches that I have been warned of its making, was always (somewhat to my surprise, I may say) that of welcome—the end of a long task, coming none too soon. The unwillingness has been in the turning back, with deferrings of recovery, to wait for it again. But there is an ennobling solemnity in death which we simply misappreciate and lose, by turning our backs upon it as a terror. Life is the limited vestibule to the great temple whose threshold is death, and we shrink back like children, when sickness, the veiled usher, takes us by the hand to lead us in—afraid of the shadow of the door.—The general impression of death—as given by nurses, teachers, poets, moralists and preachers—needs both brightening & aggrandizing, for truth's sake, it seems to me.—*Willis.*

EDITORIAL CORRESPONDENCE.

COUNCIL BLUFFS, Iowa, May 27th, 1855.

Council Bluffs city is located on the east side of the Missouri river, in Iowa, instead of on the west, or Nebraska side, as it is laid down on most of the maps. It lies about three miles from the river—the level lands, or "bottoms" being here about that distance in width—and then commences a chain of high hills or bluffs, which line the Missouri for thousands of miles, and which at this point extend eastward into the State some five or six miles. These bluffs are composed of immense piles of yellow marl, varying in heighth from fifty to two hundred and fifty feet, and thrown into every conceivable shape and form—rounded, oblog, conical and peaked. Sometimes we see them covered with trees or bushes, but not commonly with grass and flowers. They present at this season of the year, robed in their rich carpet of green, a delightful appearance. Among these bluffs are numerous beautiful valleys, sufficient in extent for large farms; and through which clear and pelucid springs of water flow gurgling down to join the mighty Missouri—forming, as they find their way across the bottoms, streams which glisten in the sun as pure as silver.

It was along one of these vallies, a fourth of a mile in width, and extending for upwards of half a mile back in the bluffs, that the old town of Kanesville was built. Here a log city was constructed, and here for several years dwelt from two to eight thousand of that singular people who have now found a home in the vicinity of the great Salt Lake. These people, or the most of them, remained here till 1852, when they took their departure—selling out or surrendering up their claims to the "Gentiles." Hundreds of the log cabins in which these people lived have disappeared, but many are still standing. The gentiles who succeeded the Mormons, soon began to build better houses. Several good frame and brick buildings have been already constructed, including a three-story brick hotel and the Land Office, besides a number of stores and private residences. Others are in process of erection, and will be carried forward as fast as materials and laborers can be obtained. The saw mills and brick yards now in operation will furnish facilities for many substantial improvements the present season. On all sides we see the work of beautifying the town going forward. Gardens are being fenced, trees planted, streets opened and graded, and every preparation for accommodating a large population. The city is extending out on the bottoms towards the river—the bottom lands here being high and dry, and in no danger of being overflowed—and the probability is that at no distant day they will be covered with dwellings, and stores, and shops for at least a mile or two in extent. These lands are considered very valuable, and are held at high prices by their owners. The soil is extremely rich and productive and finely adapted either to farming or gardening.

We have now a population of two thousand people, mostly Americans; and this number will undoubtedly, be largely increased the present year, —as the place is attracting considerable attention in all parts of the country, and people are flocking in here to settle and to make investments in real estate. The land office is crowded with strangers eager to secure the best chances in government land in this district, and the best sites are being rapidly taken up. There is still an abundance of good government land, however, in Western Iowa and will be for some months to come. The issuing of the new Land Warrants this summer will greatly reduce the size of Uncle Sam's farm in this State, as the owners of them will send or bring them here by the hundreds, for location.

There are two newspapers published here—administration and republican. We have two church edifices nearly completed, belonging to the Methodists and Congregationalists,—the former of wood, the latter brick. A public garden has been opened this spring which will furnish a supply of fruit and ornamental trees, bushes, vines and shrubbery for the use of our citizens, and which will tend greatly to beautify our yards and gardens, as well as put us in possession of the luscious fruits we have enjoyed in our eastern homes.

We have a regular city charter, obtained in 1853, of the legislature—at which time the name of the place was changed from Kanesville to Council Bluffs—by which it is now generally known over the whole country.

Situated as we are three hundred miles west of the rail roads connecting the Mississippi with the cities of the east, we of course neither hear the shrill music of the locomotive nor see trains of cars dashing through our streets with a velocity that outstrips the speed of the light-footed deer; but we are living in full expectation of the day when these things will be as familiar to us as they are now to my eastern readers. This city will be the western terminus of the first rail road built across the State, and it is fondly hoped and expected that three years hence we shall be startled by the shrill whistle of the "iron horse" as he comes to bathe his heated forehead in the waters of the Missouri. And from here, or from Omaha, directly opposite, will he set out on his long journey to the most western limit of the continent.—Then Council Bluffs will no longer be "out of the world" but directly in the centre of it—and many who now hesitate about making their homes here, will regret that their doubts and fears debarred them from the privilege of uniting their labors with their more enterprising countrymen, in building up a great and prosperous eommunity in the very centre of the Union.

Come then, I say to all, to Western Iowa—and to Council Bluffs. Send here your money and your Land Warrants, and secure a part in these rich prairie lands which border the Missouri, and you will secure for yourselves and families a patrimony at once ample and abundant for all your, or their wants. And come soon; the choicest lands and finest locations are being rapidly secured, and those who delay much longer will find that they have come too late.

And especially would I urge those women who can command one or two hundred dollars of their own, or "coax it out of their husbands," to invest that amount at least, in western lands, in their own name. By the laws of this State women can hold and control property, both real and personal, and I am desirous that they should take advantage of this liberality by securing to themselves a share of these fine prairie farms. They can be obtained cheap now, but in a short time they will be very valuable. I know that those women who are dependent upon their own exertions, can scarcely expect to save enough of their meagre wages to make even a small investment of this kind; yet with prudence and economy there are some who may secure a forty or an eighty acre interest in land at one dollar and a quarter per acre,—and it can be obtained at even less than that by the purchase of Land Warrants. I am happy to know that there are some who are making such disposition of their earnings, and I hope the number may increase. I shall be happy to render any assistance I can to all such, and will engage that good lands shall be located for all who will entrust me with their money, or land warrants, at a trifling expense to them.

My residence is a gentle elevation at the foot of one of the highest bluffs in the city, with a western front, commanding a fine view of the grass-carpeted bottoms, upon which hundreds of cattle are grazing—of Omaha city across the river, and of the plains of Nebraska beyond, which stretch away in the distance as far as the eye can reach.—I love to ascend the bluffs in the rear of our house and watch the setting sun as it descends below the horizon, far off towards the blue and peaceful waters of the Pacific—and as I do so I can contemplate the day when this wild bottom will be filled with the hum and stir, and thronging multitude of a large city, and these bluffs covered with elegant residences, and tasteful retreats, from the turmoil and activity that will reign below—for no one here doubts that such is to be the future of Council Bluffs.

A. B.

For the Lily.

Right and Wrong.

BY LILIAS.

Right and wrong—which is it, pray,
Is the order of the day?
Custom rules with power supreme,
And the FASHION is the theme.

CUSTOM—Giant, Tyrant, old,
And *fashion*—kindred spirit, bold,
Deprives the *feminine mankind*,
Of *right* of Labor—*right* of Mind.

If Woman ee'n a coat should make,
A smaller sum she's ask'd to take
Than is the Man who does the same;
Right, here you see, is a nick-name.

Should she teach school, and it might be,
She'd do it full as well as he,
Still she would get by *Custom's* laws—
But half the sum he rightly draws.

If she should even dare to read,
A piece, aloud—how she'd be sneer'd,
For Custom—very well know you,
Makes *right* a *wrong*—'tis sad but true.

And, should she, sneering, quite defy,
And raise her voice in public high
Against th' oppression of the day,
It is but *right* she have her pay.

Right that the sum be equal to
The one a gent would claim his due,
And *wrong*, that just for Custom's sake.
She should but half the "needful" take.

Right, then, or *wrong*—I pray you tell,
To pay the women just as well,
As you do men—that they may be,
INDEPENDENT, TRUE and FREE.

Branchport, N. Y.

MRS. C. I. H. NICHOLS.—This lady, formerly editress of a paper in Vermont, together with her family, has moved to this Territory, and, we believe, settled near the Santa Fe road, on the head waters of the Osage. They express themselves more than satisfied. She represents the soil as rich, the face of the country beautiful, and water plenty there. It is about fifteen miles south of this place. Mrs. N., we are happy to announce, will write regularly for the Tribune.—*Kansas Tribune.*

SYMPATHY.—There is a kind of Sympathy in Souls that fits them for each other; and we may be assured when we see two persons engaged in the warmths of mutual Affection, that there are certain qualities in both their minds which bear a resemblance to one another. A generous and constant passion in an agreeable Lover, where there is not too great a disparity in other circumstanees, is the greatest Blessing that can befall the person beloved, and if overlooked in one, may perhaps never be found in another.—*Steele.*

For The Lily.

NEWPORT, N. Y., April, 1855.

Mrs. Birdsall:—Although a stranger to you, I trust this will be no intrusion. I belong to that class who feel keenly the wrongs of womankind, and the expression of my feelings, will, I think, be a sufficient reason for appearing before the public. Being bound together by one common interest, I consider we are all sisters in the same great cause. I feel that it is high time for all lovers of humanity to be up and doing; and especially is it the duty of every *woman* who desires the emancipation of her sex, to come out, take a decided stand. and make herself known as one wishing to aid in the elevation of the position of woman. We all have a work to perform, and every one should be at her post, armed with the sword of truth, and shielded by the breastplate of righteousness. Our prayers will be vain and fruitless unless we make some exertion ourselves. God has given us the instruments to work with, and, I trust, will aid and night, when might made right, and which have been handed down by selfish men, from one generation to another, until we find them *here deeply rooted* in these, *our own* United States; the country which boasts of its freedom, its morality, and its intellectual resources. Yes, we actually find them *here*, darkening our otherwise fair escutcheon, giving a sombre hue to those stripes and stars as they float in the breeze above our heads. O, when will man learn that *true* greatness is *goodness*.—But let us not despair, but work on cheerfully, for there is a brighter day dawning. The future is full of hope. Time is twining bright wreaths for sunny days to come. Already is the idea abroad that woman *is* a *human being*, and consequently, has rights of her own to protect, and which are as dear to her as man's are to him.

We have labored long and earnestly in the temperance cause, facing opposition and encountering obstacles, often having our highest hopes blasted; still we have persevered, knowdirect us in our undertakings; but the labor must be accomplished by *our own hands*. How can any one who has a heart to feel, and a a conscience to distinguish between right and wrong, sit down when so much is to be done —so many wrongs to be righted. Scarcely can we enter a dwelling but we see woman trampled upon in one form or another —her confidence betrayed, her generosity cramped, her morality scoffed at, her virtue insulted, her aspirations crushed, her intellect compelled to be dormant, and in not a few instances, her whole soul and mind fettered and bound, like a Chinese foot, only as much stronger as the iron bands of custom and law are stronger than a wooden shoe. The body, too, does not escape this terrible act of compression; and, even the free use of the limbs are obstructed by fashionable clothing.

Notwithstanding "all mankind are born free and equal," how many women, think you, dear reader, there are to-day, in all the wide world, who are enjoying that freedom they entered the world with; those inalienable God-given rights, which are the pride of so many men, and the privilege of exercising which, has been taken from us by laws, which had their origin in a barbarism dark as an Egyptian ing we were right, and success has at last crowned our efforts. We have now a Maine Law in New York. From this let us take courage, and fight on, and the victory shall be ours. I know that much has been done, but much still remains to *be* done—I know we have circulated petitions for the enfranchisement of woman—I know we have disseminated the fragrance of the Lily—I know there are some noble hearted women, and a few men of the same stamp who "go about doing good"—but it is not enough that a few individuals do all the work, and the rest stand idle lookers on. If we would succeed in our efforts, we must unite in a "long pull," a "strong pull," and a "pull alltogether."

O. C. A. W.

For the Lily.

Importance of Physiological Knowledge.

Mrs. Birdsall:—I saw a good paragraph in the Lily some time since, suggesting that lady contributors should write occasionally upon some scientific subject, as well as upon fiction; and though there can be no doubt but that a well written story (which points a moral) does much good, and is perhaps the best way to bring home to the heart, a conviction that woman suffers much from the errors and false ideas in our social and legal systems, yet while we are thus trying to convince our brothers that it is to our interest, and theirs, that those errors be remedied,—let us also be improving our own mental and physical organizations; and becoming more perfectly developed women. I hope many of your contributors will act upon the suggestion, and take up some subject and each write a series of articles for The Lily.

I have selected Anatomy and Physiology; not because it is my hobby—but because it is a subject to which woman's attention needs to be called as much, if not more, than to any other.

It is a well known fact that our American women as a general thing, have more delicate organizations, are more feeble, and have less vital stamina, than the women of almost any other nation. English women are proverbially fair and handsome, and retain their youthful appearance and beauty, much later in life than American women do; they think less of walking seven or eight miles than one of our fashionable ladies would of walking as many squares up town. And the reason of their superiority in those respects is simply that they understand, and observe, the laws of health, better than we. Anatomy and Physiology have long been taught in their best schools, as it should be in ours.

Irish, Welsh and German women are far more healthful, and have stronger constitutions than we; because *they* have never sacrified their health (and many years of their lives) upon the altar of fashion—never thrown away the strength and vitality which God gave them, by living a false and artificial life—they have been true to nature, and in turn nature has dealt truly with them, and given them a physical organization so strong, pure and healthful, that it is able to resist and throw off almost every cause of disease, and they are very rarely sick. Or to use a fashionable phrase: they are rarely "in very delicate health."

But this is a mistake or wrong idea, that an impect organization, a diseased system, and sickly, ruined constitution, *is delicate*, or any part of *health*. True, those Irish, Welsh and German women may be coarse and unrefined; yet this is from want of mental culture, and not the necessary result of strong physical powers. On the contrary, a good physical organization is essentally necessary to the deve'opment of a clear and strong intellect.

For mind and matter are so closely and reciprocally connected, that the health or disease of the one, must unavoidably affect the other. And if we wish to build up the empire of intellect in women, we must also try to build up a pure and healthful organization of body to support and sustain that intellect.

This can only be done by inducing her to become acquainted with, and observe those laws of Nature which govern and control her system, and which have the most intimate relation to her health and happiness. Is it not strangely inconsistent that we should spend years in studying Geography and Astronomy, Mathematics, and the dead languages; learning to measure the depth of the ocean, and height of the stars; learning much of the *outward*, yet never once looking *inward*; never gaining one correct idea of our existence?—How few of us understand any thing about this "wonderful mechanism"—this earthly palace of the soul, which should be kept in the most perfect and healthful order? How few of us understand the laws governing those two hundred an fifty bones, those five hundred muscles, the circulatory and nervous system? or any part of our organization? Yet upon the observance of those laws which we so imperfectly understand, our health and happiness depend. I have merely aimed to call attention to this subject in the present article. In my next I shall take up enough of Anatomy to base some plain Physiological laws upon, and speak of the manner in which those laws are violated.

EMI B. SWANK.

For the Lily.

Woman's Rights.

The female heart may be compared to a garden, which, when well cultivated, presents a continued succession of fruits and flowers, to delight the eye; but when neglected produces nothing but noxious weeds, large and flouishing, their growth being in inverse proportion to the cultivation of the mind. Their minds are not enveloped with the timely fruits of education. This is not the case; let the mind of every woman be stowed with useful knowledge, and her influence undiminished in power, will be like the "diamond of the desert," sparkling and pure, and pouring its refreshing streams through every avenue of the social and moral fabric.

Everything intended to enlarge and establish the rights of woman is to be hailed with pleasure, and ought to be encouraged. It is said that many of the largest and most fashionable stores in some of the eastern States, have in their employ ladies standing at the counter, and would not be exchanged for any of the rougher sex. Give but the same encouragement to her, and in all the departments of taste she will display a finer ideality, and a greater susceptibility of the beautiful and elegant. She can brighten the saddest moments of life, by unchangable sweetness of temper, she can sympathize in suffering, mingle with pleasure, and is no stranger to feeling of sorrow, or to a wounded sensibility.

E. D.

Danville, Ind., 4th mo. 28th, 1855.

For the Lily.

From the North.

Mrs. Birdsall:—By refering to the accompanying list of subscribers for your paper, you will see that the cause for which we labor, is not declining in this vicinity. I am happy to be able to contribute a mite towards the elevation of my sex. I feel to rejoice, and am glad to see the cause advancing, and to know that the ameliorating leaven is at work, to educate, elevate and enlighten. Although I may not live to see women occupy their proper position in society—yet my daughters *may*, and if right principles are implanted in their minds in *youth* they *may* do much for the accomplishment of the great dissideratum. It is not the rights of others we claim, but merely our *own*. All human beings are born with certain inherent rights and privileges independent of sex; and it is such rights and privileges for which we seek, hope and labor. Our great reform must of necessity be gradual—it must occupy *time* in its accomplishment, but the result is nevertheless, certain. "Truth is powerful and must prevail."

Rome was not built in a day, and a reformation like "Woman's Rights" *must* progress—it can never retrograde—no, never. The truthful seed of reform has been sown in good soil—in the hearts of humanity—has taken root and is growing, and must continue its growth despite all opposition. "The good time is coming" when all shall know the right, and do it too, without fear or favor.—Let us therefore persevere as only woman can persevere, and the victory is ours. I must close by wishing success to all laudible and earnest coworkers in the good cause of elevating and redeeming the whole race of womankind from the thraldom and slavery of their present condition.

JANE WHITESIDE.

Mount Hope, Grant co., Wisconsin.

Wind up your conduct like your watch ence a day, and examine whether you are "fast or "slow."

For The Lily.

Letter from Jane Frohock.

We are not sure that the following letter was intended for publication, but it is interesting:

My Dear Mrs. Birdsall: How often have I wished that I could have the pleasure of personal intercourse with you. Why is it that minds far from each other should be under the influence of similar sentiments, and feel such a kindred sympathy and congeniality of soul, aiming and struggling for the same mental altitude, a plane of thought so far above and beyond the bigoted superstitions of our early education? Surely, the mighty revolutions now going on among liberal minds the world over, that interior impulse and heavenly attraction that is urging them upward, where higher and holier principles shall supply a platform of everlasting truthfulness, cannot be the result of education; neither is it communicated from one to another. It is an influence inexplicable, yet known and felt and realized, pervading our whole mental and moral atmosphere.

It is no use for conservatism to hold back against this influence. Young America may be a little too go-aheadative, yet there is something more than human agency in this almost universal desire to progress—to be more elevated and spiritual, and live more in accordance with the divinity of our better natures. I am not over anxious about the future, for I feel assured that there is a *must-be-so* stamped upon coming events—that is, as regards generalities. If progression is inherent in humanity, we can come to no other conclusion than that they must pass through those different stages of thoughts and actions, and leave former thoughts and acts behind. But owing to our different organizations, temperaments, tastes and affections, we, that is humanity in general, must of necessity possess different degrees of impressibility, and consequently in accordance with our very natures, receive new ideas with every shade of difference, from investigating confidence down to absolute credulity, and from gentle distrust down to uncompromising rejection.

I am no fatalist, and believe in human agency—*free* to a certain extent; yet in the inherent qualities that make up humanity, there is as great a variety as in the vegetable kingdom. Now, if the different qualities, such as sweet, sour, bitter, healing, poisonous, &c., as the result of a peculiar organization. Why are human beings guilty or responsible if their peculiar organization make them sweet, sour, rough or gentle, confident or rejectant, &c. With those sentiments fully confirmed, I feel more pity than revenge towards the erring and vicious. And we are sure that if they are ever reformed, it must be by calling into action their better natures, which can only be done by exercising towards them the same qualities we wish to have developed. Conquer by love, is my motto. Jane Frohock.

From the Albany Register.

JUST AND EQUAL RIGHTS OF WOMEN.

Hearing before the Assembly Committee.

Saturday Evening, Feb. 17, 1855.

The select committee of the Assembly to which was referred the petition for Women's Rights, consisting of Messrs. Rickerson, Wells, Rider, Baker, Stanton, Lourie, J. Bennett and Aitken, granted a hearing to the petitioners, who were represented by the Rev. Antoinette L. Brown, Miss Sarah B. Anthony and Mrs. Ernestine L. Rose, in the Assembly Chamber, Saturday evening

Mr. Rickerson, the Chairman of the Select Committee, firet introduced to the meeting the Rev. Antoinette L. Brown, who opened by saying that it was probably understood that they claimed equal rights with men, and to retain those rights, they demanded the right of suffrage. She said, ever in the history of the world, had woman been denied her rights—been the snbordinate in all governments. Man was first created physically the stronger, which accounts for his always ruling.—Woman's maternity and her children had kept her under that rule. She did not believe woman would ever equal man physically, but could not concede from this any necessity for for a deprivation of her rights. She alluded to the first condition in remote ages, of *owned* and *owner*, and the causes that led to the change to *protector* and protected. This theory, she claimed, must be considered that of the *oneness* of the male and female. And she only desired that either should represent that one—that both should be upon the same footing.

Man, said she, cannot represent woman, unless they are essentially alike; and if they are alike, she can as well represent him as he represents her. Why, she asked, if they were alike, could not a man for a while be relieved of the burden and responsibility of making the laws? And if it was a privilege, should not they share that privilege?

But she denied that man and woman were sufficiently alike to be represented one by the other.

The laws look upon woman as a subordinate, and, under them, man has rights that she does not possess. She would not institute a comparison between man and woman. As well, said she, may you ask, "Which is the largest—a Railroad or a Steamboat? Which is the longest, a day in June or a Boa Constrictor?" &c. Men and women and women would not bear a comparison—they were essentially unlike.

There were rights common to humanity; these women could not, unrepresented, secure or enjoy. An unrepresented party in any Government is always a dependent. To prove this, she cited the condition of Ireland and Scotland contrasted.—The own idea of the law is, that woman is to own nothing—to have but a support. She does not get the common right to own property, because unrepresented.

She then referred to woman as a criminal, and asked if she could have justice done her while she was not tried by her peers. No man was a peer of woman. Women never had been jurymen. Either, said she, take back the principle that man has a right to trial by his peers, or grant woman the same; or, at least, let each be tried by a jury of the race—men and women together. Man could not, from his different position, understand the temptations to which woman might be exposed.

Man can labor and be honored. Not so woman. She pictured faithfully the temptations to woman to commit sins in order to retain her social position that might exist, and claimed that man was incapable of appreciating perfectly all these things. Of our laws, she said they contained not one womanly element.

They were hence incapable of judging matters of difference between the two. In differences between a married pair, woman is compelled to come before the masculine court, and there lay bare her feminine soul, and before a court that cannot understand her nature. She will rather suffer in silence than thus reveal herself. Since the matrimonial relations exist between man and woman, let man and woman make the laws regulating that union, and regulating divorce. The justice of this was to her very apparent, and she could not but feel that it would be granted.

Miss B. then proceeded to discuss the injustice of property taxation, without representation, and claimed that woman's *moral* nature, too, must submit to be taxed by certain laws, in which it was unrepresented. In the license-laws she is taxed morally, and not represented. Governments are said to derive their just powers from the consent of the governed. If that was true, we had not in our Government just powers, for the consent of the governed was not granted.

What good reason, she asked, could be urged th granting woman at once her right of suffrage? Suppose her rights were now granted her, they could not be retained unless she was represented in the Government and at the ballot-box.

A few years ago this subject was ridiculed; now it was attracting serious attention, and the very first principles of right give to woman the right of suffrage in common with man. No matter, she said, whether woman claimed the right, and desired to exercise it or not, it was hers by right, by reason of her humanity. Suppose but one woman demands her rights, must she wait till all the rest demand the same? But, she said, there were hundreds of thousands in the State who desired the right of suffrage. The objections urged to this were, first, that woman did not desire political privileges.

If you have perfect faith, said she, that it is inconsistent with her nature to vote, don't show your want of confidence in her nature by declaring she *shall not vote*. Permit her to determine whether she desires it or not. Do not cast contempt into her face and that of her God, by attempting to legislate as to her nature. Woman ought not to be tempted to enter the political field by telling her she shall not. Let her prove whether she have the right talent or not—whether she is adapted to public life or not.

Let this question be determined by trial once, and it will be forever settled.

Another objection urged was, that public life is coarse and gross—she did not like to say a *low life*, but people talked as if it was. If this were indeed so, she thought woman ought to be permitted to seek to improve, to refine the character of the political world. She thought it the very argument for giving woman access to the ballot-box, that it was a coarse and low field that needed improving. She did not claim that woman was more holy than man, but that the effect of the one upon the other was beneficial, restraining and harmonizing. It was this effect that was wanted everywhere, even perhaps in so grave a hall as this.

The womanly presence she would extend everywhere that human effort is put forth.

She alluded to the remarks of an ex-Senator of the danger of our democracy going back to a monarchy, and claimed that it could only be diminished by enlarging our democracy; either woman must be made free as man is, or we shall go back to monarchy. We may have another monarchy, and then out of it a greater republic, where all the people shall try the experiment of self-government. Come it must. The application of equal rights to woman is seen; let them be granted, and throw down all restraints. The State that first grants her equality will be blessed. At least give her a reason *why* she should not govern and represent herself. *Wherever man can go and be true to his manhood, woman can go and be true to her womanhood.* Woman has a place in public life, though a hedge of public opinion is planted round it, and iron bars molten in the furnace of law, are put round her; yet, when her spirit rouses within her, and she feels that she has a mission to perform, these barriers will fall down before her.

If women were worthy to act in Government, they would soon be permitted to act in it; but make her worthy by giving her the motive. She felt sure of ultimate results, and only asked for help now, that the world might be better now.—Woman asks justice, and that justice will be esteemed by her a favor. She feels that she has a mission to perform; and if you see the justice of her claims, that they are in accordance with the law of God, "what ye would that men should do unto you, do ye even so unto them;" give her this—give her justice.

Mrs. Ernestine L. Rose followed, alluding first to the fundamental principle of our Revolutionary fathers, that "all men are created equal," and said that under that principle, all that woman asked had been granted already. She only asked in fact what is granted in theory—the right of life, liberty and the pursuit of happiness. Will any one say woman is not included in that glorious Declaration? That principle required no sex, for it was based upon humanity and mind, and they know no sex. Happiness and misery, life and death, recognize no sex. In all the essentials of human life, woman is like man. Where the dividing line begins or ends, we need not seek to know Her claims are based above these, and she claims nothing she ought not to possess, and she ought to take no less, for principle knows no compromise.

She repeated the idea that without the right to the elective franchise, woman was not secure in the possession of any of her rights; and replied to the objections urged to it. She thought it time that woman helped man in securing peace and quiet at the ballot-box.

It was urged that woman with political rights, would neglect her family. She replied that she would know better her duties to her family, and would the better discharge them. It was asked why, when woman was represented by her father, brother and son, she should seek to represent herself. The question was worthy of consideration,

but she claimed that even if not wronged by their representation, self-representation would be her right. But facts were stubborn things, and she could cite facts to show her position.

The statute-books say "he" and "his," and in but few instances "she" and "her."

It is said "husband and wife are one;" aye, said she, but that *one* is the *husband*. She wished they were truly one; if so, there would be far less reason for the claims she urged. When woman marries, in almost every sense she dies legally. If she commits crime in the presence of her husband, *he* is held responsible. The laws make no distinction between man and woman. She is on her statute-books classed with infants and idiots. The distinction should be between good men and bad men, between right and wrong, not between the sexes.

Mrs. R. noticed, in detail, the laws of our land dwelling upon the property features of existing, laws respecting women. She alluded to the legal right possessed by the husband to take the earnings of his wife, and spend them for liquor. The husband has entire control over her, and all business must be transacted in his name, let his character be ever so bad. She desired that woman be allowed to control her own earnings when the husband did not provide. It was just, at least, that the laws pertaining to copartnership be applied to husbands and wives. The right of the husband to bind out the children without the consent of the mother, was a base injustice to woman.

She claimed equal rights for the mother in this particular, and urged the passage of a law upon these subjects, now before the Legislature.

Woman was a piece of property belonging to father, guardian, or husband, transferred from one to the other—her feelings lacerated, from the cradle to the grave. And oppressions inflicted upon woman must fall back upon man. Her place was to lay the foundation for the after character of her child, and upon that child would be visited the effects of the mother's position and treatment. Human rights, human freedom was necessary to the ennobling of any human being. The claim of woman is not for herself alone; it is for society at large. Mrs. R. denied that to man alone belonged the head, and to woman the heart, claiming that both head and heart were necessary for a human being, and that that figure of speech ought not to be the basis of our laws.

Woman never had the chance to prove what she might be. Insult is added to oppression when man says her capacity is unequal to his. It is yet to be seen, under a more favorable state of things, what her capacity is.

When woman has her full rights in forming and executing laws, her rights to property and her offspring, then will be a union of the intellect and the sentiment in man and woman, and her real capacity can be truly estimated.

She protested against the injustice of the laws that give the wife only the use of one-third of the property at the death of the husband, but upon her death gives him all. And also against the implication, from that law, that the mother had not a heart for her children's wants as the father had.

She did not desire much legislation; we had too much already; but only that laws be just and equal right always rewards, and wrong punishes itself.

After the close of her remarks, members of the committee, and individuals in the audience sent up quite a number of questions respecting the effect of granting to woman the elective franchises, which Mrs. Rose answered, in a characteristic manner, and greatly to the entertainment of the audience.

In answer to the question whether, by entering public life, woman would not be degraded instead of man elevated—Miss Brown remarked that when equals and unequals meet, the higher is brought down; but when they meet as equals, there is no such thing as evil resulting.

She said there were yet no type-men and no type-women; she hoped not to elevate man to the standard of woman, but greatly above the present position of either sex. The influence of the sexes upon each other is always good when they meet as equals.

After continuing this exercise util 11 o'clock, the large company in attendance dispersed.

From the Richmond Palladium.

Temperance Meeting.

On the evening of the 11th inst., a large meeting of the citizens of this place and vicinity was held at the Starr Hall, for the purpose of considering the means of enforcing the Prohibitory Law, passed at the last session of the legislature.

On motion, James Perry, Esq. was called to preside, and Charles F. Coffin chosen to to act as Secretary.

After the object of the meeting had been stated by the President of the meeting, on motion of Mr. Payne, a committee was appointed to prepare a series of resolutions expressive of the opinions of the meeting. Messrs. H. B. Payne, D. P. Holloway, W. G. Scott, Lewis Burk, and C. F. Coffin, were appointed said committee. The committee reported the following:

Whereas, There has existed for many years, a great evil in the land, producing poverty, disease, and crime, for the destruction of which, great effort has been made through the public press and by public speaking, resulting in much good, but not effectual in the removal of this incomparable source of wrong and injury to individuals and community; therefore,

Resolved, That we hail, with pleasure, the passage of a prohibitory law as a rich reward for all our expenditure and labor, and as promising an efficient remedy for the great evils under which we have so long, and still so severely suffered.

Resolved, That our Legislature, in the passage of the law, and the Governor in sanctioning it, have but met the just expectation and demand of the people as expressed at the ballot box, and that for so doing, they have the hearty approbation of all who desire the success of a mighty reform, that will decrease taxation, diminish poverty and crime, and bring new joy to many a sorrowing household.

Resolved, That the beneficial character of prohibitory legislation is no longer a matter of theory, but its success has amply vindicated its efficacy and value.

Resolved, That while we readily admit the great truth that all are bound to obey God rather than man, yet we maintain that where the statutes of the State neither conflict with the dictates of reason nor requirements of God, they impose an inviolable obligation on the conscience, and hence we recoguize the binding force of law upon every man, as a matter of sacred duty.

Resolved, That it being a fundamental feature of our government that the majority rule, and such majority having fully and intelligently expressed themselves in the late election on the question of a judicious, constitutional and efficient temperance law, and both branches of the Legislature having endorsed the principle by the enactment of such a law, it is the duty of all good citizens not only to acquiesce in it, but to aid each other, and all officers to enforce it according to its spirit.

Resolved, That as a community, we will not cast from us the great boon offered in the law, the passage of which we are called to celebrate, but that we will use all proper efforts to carry into effectual operation its various provisions, to realize from it the greatest amount of good.

Resolved, That with a view to fully attain the objects of the Law, a committee of five be appointed, whose duty it shall be to draft a Constitution and By-laws for a Temperance League, for the purpose of most effectually accomplishing the desired purpose, and who shall circulate and obtain the names of members to the same.

Resolved, That we engage in this work with no proscriptive spirit, but in the discharge of what we regard to be our duty to ourselves, our families, our community, our State, and our common country.

Resolved, That we hereby pledge ourselves individually and collectively to sustain all the officers whose duties require them to participate in the enforcement of the Prohibitory Law.

The preamble and resolutions were unanimously adopted. Uunder the seventh resolution the following committee was appointed:

Messrs. D. P. Holloway, Daniel B. Crawford, Jesse M. Hutton, William G. Scott, and H. B. Payne.

Several brief addresses were made, and the meeting adjourned.

JAMES PERRY, Pres't.

C. F. Coffin, Secretary.

☞ The Bakers of Paris, since flour has become so dear, mix one part of rice to five parts of flour, and the economy effected reaches the very considerable figure of one son in a pound loaf. The Government has had the bread examined by competent persons, and has authorized the sale of it, at a less rate than fixed by the police. In this part of the world, this is nothing new. We have seen and eaten bread made in the same way, and a very palatable article it is.

Aristocracy.—A class of persons who despise the public, and are venerated and fairly worshipped by the public for this very reason.

ACKNOWLEDGMENTS.

Ellen Stewart; Harriet N. Forbes; Sarah J. Burger; Jane Whiteside; C. J. Scott; W. T. Merriman; T. Cuf; Hannah C. Longstreth; Fannie Gage; Dr. G. Fox Birdsall; Sarah L. Shotwell; Mary F. Thomas; John Lundy; L. Lamphere: N. M. Sheldon.

DEXTER C. BLOOMER,
ATTORNEY AND COUNSELLOR AT LAW
AND LAND AGENT.
COUNCIL BLUFFS, IOWA.
Particular attention given to the purchase and sale of Lands, the investigation of Land Titles, location of Land Warrants, Payment of Taxes, and collection of Debts, in Western Iowa and Nebraska Territory.
June 15, 1855.

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Their efforts will be directed to the curing of the sick, not to the maintenance of a fashionable boarding house.
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Terms $5 to $12 per week.
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Notary Public, Real Estate, Life and Fire Insurance Agent. Collects Claims in the West,
Office in the Post Office,
NEW LONDON, O.